



# The South India CHURCHMAN

The Magazine of the Church of South India

● JULY 1985



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*Opinions expressed by contributors do not commit the S.I.*

## The South India CHURCHMAN

The Magazine of the Church of South India  
JULY 1985

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## 25 Years Ago

There has never been a type of religious person comparable to the apostle in the history of religion. He was the bearer of a message. News is generally spread by ordinary men. The news correspondent of a daily paper can hardly be recognised as a religious personage. The proletariat has no pretensions to theology or religiosity. To regard these early witnesses as a hierarchy would be doing violence to the spirit of the new movement. The dictatorship of the proletariat is an offensive idea. Much more obnoxious would that of the priestly rule of the laity.

The apostolic person then, a new role in religion and soon the word apostolic came to be used to describe everything that pertained to the new society—the apostolic Church, the Apostolic preaching and teaching, the apostolic authority, the apostolic succession. In whatever manner later generations understood this description, the original meaning of the word apostle is paramount, and determinative. The apostle is one who is sent charged with a commission.

*Churchman 1955*

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# Communal Harmony



*Situation in the Pnjab has gone out of control. With a shocking immunity, the extremists have been killing innocent people daily. The most surprising part of the whole tragedy is that the political party which has initiated the movement is still hob-nobbing with the inciters of extremist violence. This has become a baffling and frustrating problem both for the politicians and the religious leader. Friction and rivalry among diverse religious movements and political parties has become the leitmotif of today's India's politico-religious landscape. Any further dilly-dallying by the political party over their demands would only provide much encouragement to the murderer now on the rampage.*

*The continuing tragedy of the Punjab exposes the poverty of our national politics. If all the national parties join hands to attack the problem frontally they could easily find solution to it. The Punjab issue is a national issue and it demands all parties co-operation. It is a peculiar problem and even religious leaders should also sit together to hammer out a solution. The organised communal violence has nothing to*

*do with the genuine demands of the political party : it is part of the conspiracy of some of the anti-national elements and nefarious foreign forces to destabilise and weaken India. Whoever ignores this aspect is bound to misread the situation in the Punjab.*

*One important thing for us to note is that almost all the communal riots which occurred were either inter-religious—between Hindus and Muslims or between Sikhs and Muslims. Christians never indulged in any such activities. Even at times where there were provocative incidents like burning Churches in Barampur, Ambala, etc. by certain anti-social elements, backed by a narrow-minded religious sects, Christians never retaliated. Atrocities upon the Christians in Arunachal Pradesh, killing of a priest in Bihar etc. speak volumes for Christian's forbearance where not a single incident was recorded in retaliation to such humiliations. In fact retaliation is not known to Christianity; on the contrary it was taught to bear with such onslaughts of religious maladies. History will vouch for this claim.*

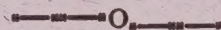
*Whatever may be our stand, it is essential on our part to develop more public relations and friendly ties with people of other faiths. We need to create more common platforms where we, together with our friends, can share some of the problems of the society and express our concern for national issues. It is our identity with the people irrespective of caste, creed and religion that counts more now in such matters relating to the communal amity.*

*We can think of peace centres or dialogue centres where people of particular place or area can come together and participate in discussions, recreational, cultural, and other common activities. This centre should act as a social agency that represents the efforts of people to promote*

*community solidarity and to improve certain aspects of life of a local community. It enables people to become active and articulate neighbours having concern for common well-being. The centre should instill a new spirit in the residents of the locality for revitalisation of community living through mutual co-operation.*

*However, we, as true Christians and true patriots of our motherland shall not involve ourselves in any untoward activities which disturb the peace and normal life of society. Jesus Christ is our example who never uttered a word against anyone even when He was nailed to the cross. On the contrary He prayed that those who were persecuting Him should be forgiven. That should be our prayer today.*

—DASS BABU.



## **'WCC Statement on Sri Lanka'**

(This statement was issued (22 May) by Emilio Castro, General Secretary of the Geneva-based World Council of Churches.)

With the rapid escalation of violence in the last few weeks, the situation in Sri Lanka is fast deteriorating. More than ever, it has become urgent to seek a political solution to the ethnic problem.

The World Council of Churches is profoundly concerned about the continuing violence and increasing loss of lives. Excesses have been committed by both sides in what is becoming virtually a civil war. We deplore these excesses which have resulted in large-scale killings of civilians.

The recent tragic escalation of conflict has to be attributed largely to the exclusive reliance on a military strategy to deal with the problem and the acknowledged indiscipline

of the armed forces. All attempts to find a military solution have only increased the cycle of violence.

To resolve this problem with a united Sri Lanka, the government should now offer political solution which would ensure the necessary autonomy of the Tamil areas. The announcement of a plan of action along these lines would instil confidence among the Tamils and de-escalate violence. We urge the government to take this bold initiative to respond to the legitimate aspirations of the people for justice and peace. Any further delay is likely to make the problem intractable.

Our thoughts and prayers are at this moment with all the people of Sri Lanka. We earnestly hope that ways will soon be found to end the suffering and fears of the people and to rebuild a society in which all citizens can meaningfully participate. We specially remember the churches in Sri Lanka as they continue their efforts for justice for all.



## SET FREE TO SERVE

Galatians 5 : 1, 23.

It is through Christ that God seeks to make people free. This is a gift of grace. It is not the fruit of human effort. But God does not force it upon people. Freedom implies an uncoerced response from those to whom it is offered. People have to decide whether they want to be free (in Christ or to be unfree (apart from Christ)). In this sense, people are not passive recipients of what God does to set them free. Freedom has to be appropriated. And by accepting God's gift of freedom in and through Christ, a person becomes actually free.

Paul says that Christ sets people free from their bondage to self-centredness. This is important to keep in mind. It is a fact that pre-occupation with self disrupts human relationships as well as one's life of faith (Rom 8 : 7). A person is unable to stand in good terms with God, with others, and even with oneself. It drives a person to place his/her interest above that of others. Human interaction is characterized by selfishness, divisive competition and a compelling desire to manipulate and dominate people. One tries to lord it over others. Persons are regarded as objects to be used to advance narrow and self-serving ends. Self-centredness makes a person unfree to be for the neighbour.

Self-centredness in person-to-person relationship is compounded in group life. At this level, social evils such as communalism and discrimination on the basis of sex, race and creed are more likely to be institutionalized. Those who hold things in common exclude those who differ from them. Mutual understanding gives way to organized mutual incomprehension and distrust. The building of integrated human communities becomes an impossible task.

Human beings in themselves do not have the inner resources to set themselves free from this bondage. Even the best of their human effort could, at best, lead to self-righteousness. But freedom in Christ empowers people to be other-centred, not self-centred. Paul makes this emphatically clear to those who claim that freedom is attained by obeying the law.

Freedom in Christ is not a license to do what an unregenerate person wants to do. Rather, it places one under the constraints of love, the ethical fruit of which is servanthood. Christ opens the possibility for people to so live as to use their freedom, not as an opportunity for the flesh, but to serve their fellow human beings in love (Gal. 5 : 13). To live by the principle of love, indeed to be bound by it, is to do more than what the law requires. One walks the second mile, as it were, without seeing that

as a burden. A self-regarding life-style gives way to an other-regarding life-style. A person does not lose anything except his/her enslaving self-love. The saying, 'Love God and do what you like' suggests that it is only by loving God that we are empowered to do what is right and good beyond what ordinary morality demands and expects. 'Captivity' to God's love in Christ is the most complete freedom.

Christ is absolutely free to set free whomever He wants. Certainly, Paul states that Christ set the Galatian Christians free (Gal. 5 : 1). But Paul clearly says that Christ's liberating act also takes place beyond the confines of the Christian community (Acts 10 : 34-35). Paul believes that Christ came to embody God's love for the world and, for that reason, the whole human race is the object of God's liberating mission. This is a chastening thought especially for Christians inclined to see the nature and outworking of God's love as something that is limited only to themselves.

Bible studies taken from the booklet (a CCA's Publication) on the theme of the Assembly.

Servanthood is open to all. Certainly, Christians are called to serve others in love for the fulfillment of God's purpose for the world. But, it is equally true that God is absolutely free to call those of other faiths and ideologies to be partners with Him in this task. In Christ, to serve or to be served in the context of this partnership, is indeed a liberating experience, not just for a select few, but for all.

Freedom in Christ is not individualistic. It is inseparable from life in a community to which a person belongs. A person is accountable to God (in the ultimate sense) and to his/her community (in the immediate sense) for the way he/she uses freedom. Freedom in Christ is relational. One is free insofar as such freedom is exercised for the upbuilding of community life in which there is mutual acceptance and support of all who belong to it. The Biblical image of the Church as the Body of Christ demonstrates this insight. Every member has a rightful place in that Body, deriving from it certain privileges and owing to it certain responsibilities. An individual is a person in, not apart from, a community. It is in relation to a community that a person has to exercise his/her freedom.

Freedom in Christ is 'total freedom'. It embraces the totality of the human life situation. One experiences it in the spiritual, social, moral, emotional, economic and political spheres of life. It is not just spiritual freedom

in the sense that a person is freed from an inner sinful nature. It is at work in the way people structure their life together. It is present where people create institutions and systems that are not characterized by selfishness, domination, exploitation and divisiveness. Where people live together in understanding, mutual acceptance, justice, tolerance, peace and in self-giving service there one discerns the freedom in Christ. It is present in situations where people work out the ethical implications of obedience to the love commandment (Rom. 13 : 10).

## Bible Study II

### THE CHURCH AS A SERVANT COMMUNITY

Isaiah 42 : 1-7 ; Mark 10 : 35-45

The Christian church exists not for its own sake, but to carry out God's purpose. It is called and sent to communicate by word and deed God's love for the world. And the church can best do that by assuming the role of a servant. 'Whoever would be great among you must be your servant', Christ said, 'and whoever would be first among you must be the slave of all' (Mark 10 : 43-45). Christ said that in response to the budding rivalry among his disciples for choice positions in God's Kingdom. Like ambitious and self-seeking politicians, they thought that the path to greatness was by exercising dominating power over others. Christ made it emphatically clear to them that they were called not to rule, but to serve others, even the lowliest of the low. It seems that for Christ, servanthood was basic to His own calling and the calling of His disciples. It was not something that the disciples could opt for if they felt like it.

It is important that churches in Asia recognize and accept the fact that servanthood is basic to their life and work. This, for them, has far-reaching implications. Five of them are worth noting.

1. Servanthood entails suffering. For the church, that comes about as a consequence of its commitment to be with and for people in their struggle for justice and freedom. Taking such a stand, is full of risks. To be pro-people is to challenge the practices of those who use power and authority to use people for their own ends. Almost invariably, that would arouse the anger of those who benefit from deep-rooted injustices in society. This has been the experience of some churches in the Philippines which have taken a prophetic stand on such issues as human rights and the democratization of that country's political system. For instance, one local congregation has been denied the right to worship at its sanctuary because it had chosen to speak out against the abusiveness of power. To dramatize their cause, the members of that church gathered for worship in front of a public building. Some of its members chose a more cautious and safe way and left the church. The minister had to accept a hefty cut in his stipend. Some of his colleagues counselled him to mute the prophetic voice of his congregation. 'Our Lord was put to death as a criminal' for our sake, he said.

## Questions

1. As a gift, upon whom is freedom in Christ bestowed ?
2. Does the Church—its institutional structure, bureaucratic functions, worship life, Patterns of leadership, etc. needed to be free ? If so, why ; if not, why not ?
3. 'In Christ' means to be bound to Him. Is this another form of bondage ? If it is, in what sense is a person set free in Christ ?

'As His servants, we have no choice but to walk in His way'.

2. To be a servant community a church has to be motivated more by faithfulness to its suffering Lord than by a desire to succeed. Almost invariably, that would mean failure according to the world's standards of achievement.

For instance, in places where churches experience rapid growth in membership, wealth, prestige, power and influence, the tendency is to tailor the proclamation of the Gospel to suit the narrow expectations of church members. The obliging pulpit promises wealth, health and success to everybody and refrains from challenging people to carry their cross. Prudence becomes a norm governing the conduct and pronouncement of the church on issues of public interest. Appeal is made to the view that the church's mission is essentially pastoral, that is, to minister only to the spiritual needs of its parishioners. By doing this, a church becomes popular and successful. In contrast, a church that dares to be prophetic will most likely be unpopular and successful. Its membership may not grow fast ; in fact, it may even dwindle. It is more likely to lose the support of its more affluent members. Labelled a security risk, it may even be hounded by those in power. But that is the price it has to pay for its commitment to be with its Suffering Lord who championed the cause of the poor and the oppressed. For that kind of church, what matters most is obedience in carrying out Christ's injunction, that His followers should pay the high cost of discipleship.

3. A servant church cannot but be engaged in a mission that subverts structures and systems which are based on the use of power by a select few to dominate the people. To be a servant is to remind rulers to use the powers given to them to promote the good of those they govern. Christ's disciples win their right to lead by serving others in His name. When the disciples of John the Baptist asked Jesus whether he was the Messiah, Jesus' answer was that His

(Continued on p. 6)

[JULY 1983]

# 'Gospel and Culture—Relationships'

DR. JULIUS LIPNER

(Lipner is senior lecturer in comparative religion and Sanskrit at the Cambridge University Divinity School. This item is excerpted from the April issue of the WCC quarterly 'International Review of Mission.')

... We must resist the widespread tendency among Christian theologians to predicate the concept of salvation-history of only *one* race culminating in a single event. This has all sorts of undesirable and unacceptable consequences: it makes of the whole religious history of non-Christian peoples in general, and of the continuing, post-Christian religious history of the Jews in particular, a theological triviality; it abuses and exploits the very concept of history, which by definition comprehends the whole of humanity within the same axes of space and time; it denies that God's salvific will is an incarnational will, respecting the human way of being, in the freedom and individuality of its collective religio-cultural diversity. It also gives to divine providence a magical quality, requiring it to conjure salvation for non-Christians outside the ordinary human situation through extraordinarily contrived decisions (eg. ... private revelations at the moment of death).

In principle, then, Christians cannot dismiss *a priori* the possibility of non-Christian world religions as being from their origins, through the helping hand of god, successful collective efforts for the salvation of their members. Whether or not Christians can say that in fact a particular non-Christian religion (and indeed a particular Christian tradition) is here and now a viable structure of salvation for its adherents, is a separate and very large question, one in my view not to be easily resolved by some arrogant and simple comparison of particular (non-Christian) phenomena with one's own selected religious beliefs. This question in fact calls for comparative religion, in the best sense of the expression, with the prerequisites of self-critical openness and attentiveness demanded by the most serious activities. It makes comparative religion as the concern of the scholarly few, and as a sounding-board for the inexpert many, a sacred and urgent duty.

But the main point I have been making here is that the conclusion that God's saving activity in Jesus is an incarnational one in the way described has not been reached by the exegesis of some arbitrarily-selected text, but by an analysis of what the gospels as such reveal, in the person and life of Jesus, about the structure of the divine outreach. And this means that we must view the relationship between the gospel and culture firmly along the lines of the strong dialogic tendency with its active news-report/communication-medium model.... It is only the strong dialogic approach that begins to do justice to the human and theological issues involved in the basic question confronting us. Thus we cannot allow the dialectic or even the weak dialogic tendency to dominate our understanding of the relationship between the gospel and culture as to the former's reception, appropriation and propagation.

Shortly I shall point out what I find to be valuable insights of the dialectic tendency: it is not all unhelpful—far from it. But by stressing the absoluteness and otherness of the biblical kerygma to the point of allowing for no significant saving dialogue between it and the great and little streams of culture that carry the hopes, fears, dreams, joys and, aspirations of the whole human family from the past into the future. It makes of this kerygma, and indeed of Jesus in whom that kerygma comes to life and fruition, from the historical point of view, a rootless wonder. It weakens drastically the incarnational impetus of God's saving outreach and in the process dehumanizes the Christ and trivializes the human situation, from which and in which we can only be saved.

... Is the gospel to be purely culture - relative? Is there nothing in it and in its focus, Jesus the Christ, that is to be recognized as absolute and transcendent? What are we to say of the missionary role of the church? Finally, to revert to our earlier example: must we abandon, in accordance with the winds of change and possibly of fashion, the hallowed distinctive and pregnant Christian resonances of the thought and imagery underlying such gospel expressions as son, father, love, lord and kingdom?

There are some theologians who regard the gospel in the main as a function of cultural evolution. Whereas the dialectic theologians view the gospel in its character as revelation as minimally culture-dependent in contrast to the gospels of non-Christians faiths as maximally culture-dependent, these theologians consider all scriptures, the Bible no less, to be more or less equally a product of culture. There is little or no place here for a Christian revelation of a qualitatively different nature *qua* revelation from other, non-Christian, revelations. The theological status of Jesus is understood accordingly. For these Christian thinkers, Jesus is in no way theologically irreducible or salvifically decisive: at most he is an interesting and important good man, a model for human goodness perhaps, but certainly not divine in more than a metaphorical sense. Jesus is to Christians what Krishna and the Buddha are to Hindus and Buddhists respectively: a distinctive, but not theologically unique, religio-cultural focus of human perfection.

... Now the relativist position certainly has a salutary reminder for us. In its own extreme way it reacts against the extremism of the dialectic tendency by stressing the importance of cultural input in the formation and transmission of the gospel. No doubt the Bible and Jesus himself are not the products of a cultural vacuum. But I submit that as Christians we must equally affirm, if we wish to be faithful to the voice of Christian faith, experience, and tradition, that they are not primarily the function of culture and social development. ... We must recognize God's ... initiative into our situation as phenomenal. This

(Continued on p. 11)

deeds of love for, and with, the needy, legitimized His claim to be the long-awaited deliverer of Israel.

4. As a servant community, the church has to recognize and accept the fact that there are other servant communities beyond its fold. They too take part in God's mission of bringing God's love to the world. The church is, therefore, challenged to work with them. On one occasion, the disciples reported to Jesus that others not belonging to their group spoke and acted in Jesus's name. Jesus counselled His disciples against any move to restrain them. He said that those who were not against Him were for Him.

People's movements complement the work of the servant church. They also have a mission to the church. What they do serve to remind the church that God is at work beyond the confines of the Christian community.

5. As a servant community the church serves others without expecting something in return. Servanthood means forfeiting even that to which a servant is entitled. In fact, as a servant community, the church does not have the right to expect to be compensated for the service it has rendered in the name of its Lord. That could be liberating. By

means of that, the church could say 'no' to self-love.

For the churches in Asia, it is important to bear in mind that servanthood makes the love commandment possible, and that the love commandment makes servanthood necessary.

### Suggested activities

1. Members of a discussion group share their understanding of 'to be free' and 'to be a servant'. Are they contradictory? If so why; if not, why not?
2. Each member of a group shares his/her experience(s) of serving others in love.
3. Why is it important for the church to carry out its mission as a servant? Does a servant church make a difference (for the better) in the life of the larger community?
4. What are some of the practical ways by means of which a servant church may exert a positive influence upon persons and their communities? Mention some action strategies that will enable the church to work with servant communities existing beyond its fold.

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# A Call to Participate

The United Nations has declared 1985 as the International Year of the Youth. This has provided us an opportunity to highlight issues that directly concern youth and also to prepare young people to meaningfully participate in bringing about changes for a better world. A number of organisations including the church bodies the world over are engaged in giving expression to this concern through concrete programmes. Through rallies, seminars, work camps, sports and competitions, young people are made aware of their talents, abilities and the contribution they can make towards Peace and Development in the World. The National Council of Churches in India is also engaged in improving its ongoing programmes for youth. It also plans to call a national youth assembly from 28th December 1985 to 2nd January, 1986, at Hyderabad as an occasion both to sum up the IYY efforts undertaken by all its constituent churches and also to project some basic issues that require further tackling in the years ahead. With this in view, the following message is being circulated—it is thus A Call to Assemble as well as A Call to Participate.

The theme of IYY is 'Peace, Development and Participation'. However, it is strongly recommended that the word, 'Development' be replaced by the word, 'Justice'. Justice is the key to the problems of the present world and not the ambiguous and often distorted 'Development'. Through our past experience we have discovered that 'Development' sponsored by the State and supported by the voluntary organisations including the socio-economic units of the churches, has not benefited the vast majority of the poor, because development is conceived either as modernisation or as something to be doled out to the poor by the powerful and the privileged. This type of development has not raised the living standards of the poor nor has it restored them to their full humanity. If our hope is to change the life-situation of the poor for better, we should primarily aim at establishing justice.

Power and Participation also have to be viewed in their right perspective. For meaningful participation, power is essential. Otherwise participation becomes useless and often leads to despair and frustration. In the world today, youth are marked by a sense of alienation—alienation from the family, alienation from the community, including the church, and alienation from the system, all because youth are kept out of the decision-making processes on the pretext that they are immature and irresponsible. While it is true that there have been numerous cases where youth have been misled by vested interests, denying them the role to decide the destiny of their own lives and that of the larger society, is not the right course to take. Instead youth should be so empowered that it becomes impossible for them to escape social responsibilities. Only when much trust is reposed on youth can we eliminate rampant drug addiction and other social evils which are mere symptoms of alienation.

Our country requires the help of youth as it passes through a critical phase. Besides the widening gulf between the rich and the poor resulting in the increase in number of those living below the poverty line, it faces the threat of disintegration because of certain forces within and without. Our national economy is also jeopardised by the growing menace of black money and rampant

corruption. Corruption at high places has also raised doubts about our security as a nation. To surmise, the morale of the people which is the basic strength of a nation is now at its low. The country is therefore looking towards youth to lift it up from this mire. Fortunately there are some signs of hope. With the elections and some changes in the administration the country is poised for certain reforms under the leadership of a youthful Prime Minister. While supporting such reforms Indian youth should be aware that nothing less than radical transformation can redeem this vast and plural country from all its present ills. Only when power percolates to the common man in the village and in the slums will India become truly great and prosperous. Indian youth have this task to accomplish—that of reaching the masses with the message, 'Rise and build a nation of your own interest'. There are innumerable ways by which this task can be accomplished. There are also many sacrifices to make.

Indian Christian youth can make a special contribution. They can bring to question the values that undermine the growth of our nation. They can particularly expose and tackle the entrenched culture of corruption and black money at all levels. They can also aim at breaking the culture of silence prevalent among the majority of our people. Above all they can join hands with all democratic and secular forces in building an army of young people dedicated to the welfare of the poor in the country and to counter forces that are communal and disruptive. All this of course is possible only when it becomes clear to them that it is the Christian imperative to be engaged in social and political struggles of the people. That by virtue of being co-creators with God, they have the responsibility to bring in a New Order and build a New Community in India. In order to achieve this, we call upon the churches and church related youth organisations in India to

- (1) enable young people to deepen their commitment to Jesus Christ and to follow His example of caring for others—particularly those who are poor and less privileged.
- (2) engage in programmes that will widen perspectives of Christian youth. For example, exposure programmes and visits to other regions within the country.
- (3) Organise work camps in rural and slum areas so that the participants may understand through first-hand experience the plight of the majority of the Indian people.
- (4) increase the percentage of youth representation in all decision-making bodies in the Churches.
- (5) permit youth to give expression to their faith, enthusiasm, idealism and vision of a new society. To encourage them to translate these dreams into realities instead of attempting to control and direct them.
- (6) enable youth to identify all the anti democratic forces in society and to address issues such as poverty, unemployment, corruption, dowry, communalism, disarmament and world peace.
- (7) create a sense of discernment among youth to reject values that hinder their growth as responsible citizens and to affirm values that will help build a New Community which will ensure the participation of all people.

*Members of the Committee  
Sub-Unit on Youth  
N.C.C.I.*



## 'Reflections on Edinburgh 1910'

DR. PHILIP POTTER

(This month marks the 75th anniversary of the World Missionary Conference in Edinburgh, 14-23 June 1910. The Edinburgh meeting is generally considered to mark the beginning of the modern ecumenical movement. This item is abridged from a chapter of 'Your Kingdom Come—Mission Perspectives', the report of the 1980 World Conference on Mission and Evangelism in Melbourne. Potter retired at the end of last year after 12 years as General Secretary of the Geneva-based World Council of Churches.)

The missionary movement and the world missionary conferences have always been based on worship, prayer, and Bible study in the presence and hope of the kingdom. Commentators and critics of the ecumenical movement often forget this profound sense of always being in the presence of the King and Saviour of the world. At Edinburgh the central act every day was the period of intercession at midday, apart from other acts of worship.

What strikes one forcibly is how difficult our fathers and mothers in the faith found it at Edinburgh to relate what was happening in what they called Christian lands to what was going on in non-Christian lands, as they were fond of saying. Let us take the year 1910. The dominant mood of the conference was one of 'abounding optimism', as the missionary historian, Kenneth Latourette, put it. It was the age of western imperialism. It was the time of 'the white man's burden'.

At best, these western empires felt they had a mission, as advanced peoples, to bring civilization to the backward peoples. The churches and missionary agencies saw it as their duty to bring the best that they had, the gospel, to these peoples as the most effective civilizing influence.

It is touching to read the record of that conference which gave such concentrated and dedicated attention to what was happening in Asia, Africa, the Middle East and the Pacific. But they did not apply their prophetic assessment and judgement to the situation of their own countries and churches, except to lament the lukewarmness of Christians as regards the world mission. And yet, the situation in Europe was at that time perilously moving into a cataclysmic conflict.

Of course, the participants at Edinburgh were not unaware of these dangers. W. H. T. Gardner in his interpretation of Edinburgh 1910 noted recent events which affected the world mission. There was the Boxer Uprising in China in 1900 against the carving up of their country by foreign powers, including Japan. Japan defeated Russia in 1904-5 and trees of victory were planted in several Asian countries. Britain and Russia tried to compose their rivalry by signing an agreement in 1907 in which Tibet was neutralized, Afghanistan was left in the British sphere. Persia was divided in zones of influence with a neutral zone in-between. Britain, France, Germany and Russia were moving inexorably into war.

Another participant in the Edinburgh Conference as a steward was William Temple. He and others had been

to a student conference the previous year on 'The Social Problem' in class-divided Britain. At the end of the conference, with deep Christian sensitivity, they declared: 'We are the social problem.' That 'we' meant the privileged class to which they belonged. The Edinburgh Conference would have gained in depth and relevance if a similar stance could have been taken, because the issues at stake were moral and spiritual.

John R. Mott was being perhaps too confident in saying in 1911 that the Edinburgh Conference 'has familiarized the Christians of our day with this idea of looking steadily at the world as a whole, of confronting the world as a unit by the Christian Church as a unit'. Perhaps this is far truer today than it was then. We can, therefore, be thankful that Mott and his colleagues at least made a beginning.

The Edinburgh Conference was concerned with what it described as 'a close and continuous study of the position of Christianity in non-Christian lands' and addressed itself mainly to the approach to other faiths. The question could well be asked whether the conference would have been so sure of the message if it had more consciously come to terms with the situation of both church and society in the West.

At Edinburgh there was a deep consciousness of the need to renew the church to take up its missionary task. The sense of urgency which was sounded there meant, however, mobilizing all the forces of mission in spite of the churches in the West. It was the era of foreign missionary societies and boards supported by a faithful minority in the churches. Exceptions like the Moravians were highly commended. But it was to the churches in the mission lands that the conference issued the most direct appeal. This was a clear acknowledgement that the church exists for mission and that the base of mission is the local church.

The Edinburgh Conference was confronted with many major social evils that it could not ignore. The opium trade was a matter of deep concern. Bishop Charles Brent, then a missionary in the Philippines, would be chairing an international conference on it at The Hague the following year. He was also the founder of the Faith and Order movement for the unity of the church. At Edinburgh he spoke on the sufficiency of God which gives courage to dare and courage to bear. Strong reference was made at the meeting to the oppression and wanton destruction to human life being perpetrated in the Congo by the Belgians and their associates. There was a strong discussion on this in the Continuation Committee when apologists for Belgian brutalities tried to say this was beyond the competence of the committee.

V. S. Azariah of India raised a very delicate issue which hurt and angered many. He started his address on the problem of co-operation between foreign and native workers as follows: 'The problem of race relationships is one of

(contd. on page 11)

# The Visit to Africa

REV. M. AZARIAH

*General Secretary, Church of South India*

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## Introduction

The so called dark continent is directly under the blaze of the whole world today with the racist. South Africa's intransigent behaviour being reported by the News media every day. It is not appreciated that Africa is a vast continent with almost 50 different sovereign states with a total population of about 500 million people. This must be seen in comparison with India with its population of 800 million people living in a land area hardly 1/5 of Africa. It is a strange and violent irony that less than 5 million white colonisers are dominating the scene today. There is a well known saying from an African leader that the white man came with the Bible about 100 years ago and put it in the hands of the African and took away his lands. This seems still a lingering truth even today. Thus in spite of most of the African colonies of the European Imperialists becoming independent since the 1960s, almost 50 per cent of this continent's population are Christians with Bible in their hands. However, they seem to be domesticated enough not to make the needed cry or claim for their lands.

## Purpose

Recently I had the privilege of visiting in Africa for the first time. It was during the month of May covering some three weeks. This visit took me to three countries, viz. Zimbabwe, Botswana and Kenya, in that order. The purpose of my visit was to establish contacts with the Churches in Africa by which the CSI can build bridges and expand its fellowship with our fellow Christians through programmes of personnel exchange visits. Specifically this is meant to arrange for four of our selected people from our Church, both pastors and lay persons to visit for Experience Exposure for 2 or 3 months among the African Churches before the end of this year.

We also want to receive 4 African Christians to visit our Churches in South India. This useful plan of South to South Exchange is being facilitated partly with the support of the WCC Desk for Ecumenical Sharing of Personnel. We are hopeful that this programme process can be continued in the coming years also with the support of our overseas partners. The significance and the meaningfulness of such a programme will be better appreciated if the fact that the year 1981 marked the historical change when the majority of the Christians in the world are now found in the Southern hemisphere of the younger Churches rather than in the older Churches of the Western countries. Perhaps it must also be mentioned at this point, a contemporary African phenomenon is the emergence of what are called African Independent Churches, almost 3000 of them in the past 2 or 3 decades, counting about 50 million members. Incidentally, it is now arranged for one of our pastors to visit with one of the African Independent Churches called Zion Christian Church in Zimbabwe and the Bishop

of that Church has been invited to attend our Synod Session in January 1986.

## Zimbabwe

Dr. Sam Isaac, a member of the CSI serving with the WCC Desk in the CICARAWs had kindly arranged for my invitation by the National Council of Churches in Zimbabwe as their guest for 10 days. Rev. M. C. Kuchera the General Secretary and his colleagues welcomed me also to participate in an International Development Process organised by them at that time. There were some 105 participants including a few from each of the neighbouring countries of Tanzania, Zambia, Swaziland, Malawi, Botswana and also from Camaroon and Senegal from the Western part.

The four day Conference was preceded by exposure visits by teams to some Development Projects for 4 days. My particular team of 8 people could visit 2 projects located in the historical and traditional mission stations of the Reformed Churches in Zimbabwe (viz., Zimuto Mission and Morgenster Mission) and 3 projects run by African Independent Churches, viz. the Mbungu Mission which is only 5 years old and the St. Engennes Zion Independent Church with 25,000 rural people and one Bishop, whose people worship under a tree on Sundays and another Independent Church called the Apostolic Zion Church of Jesus Christ.

We had also visited two projects of FAMBIZANO which is an umbrella association of the regional Independent Churches, also five years old. All these projects are based on vast farm lands with an area each covering 1000 to 6000 hectares, mostly dry grass growing, cattle rearing holdings that are recently purchased from the white farmers. No black people could live on their lands until Zimbabwe gained Independence five years ago. Even to work as labourers on these vast farms the poor, illiterate people had to travel miles from their homes located in the so called communal lands, on the edges of Farms or on the borders of gold and other mineral mines.

Until the dawn of Independence after armed struggle for a decade, the white farmers and Christian Mission stations only could have land-holdings in the country. About 8 million people in this country as big as Andhra Pradesh, have had enough natural resources to live on. But a mere million white people had been ruling over them for the past hundred years and using the farm lands mainly for cattle raising. Hence the apparent need for change in the land-tenure helping the poor people in the rural areas to do farming through co-operatives on the communal lands. All these projects concentrate on development of the people and the economic resources to sustain them. I was impressed by the total absence of anyone begging on the streets and everyone having enough clothes to wear even in the rural areas. When

the actual conference met together it was quite fitting when *development* was defined as 'a process by which people are enabled to take control of their own lives, their environment and their future'. This is why Rev. Kuchera's lead paper focused on a central assumption, 'people are our best resource in development'. The 4 days of Conference when Mr. Sam Isaac and the CCPD Director from the World Council had also joined us, the main task was clarifying and identifying the priorities of the member Churches of the Council towards all round development of the people and the country. Christians form about 25 per cent of the total population and are to make a sizable contribution to the nation-building as called upon by the leaders like Cannan Banana who is the Methodist Minister and the President of the Republic of Zimbabwe. I cannot but mention the direction given by the Christian leaders including the Prime Minister Robert Mugabe to a new brand of 'socialism' which Banana's book, 'Theology of Promise' describes as 'Socialism of Sharing'. It is most striking to discover the way the erstwhile white rulers and oppressors are treated in Zimbabwe today. Of the 100 Parliamentary seats 20 are reserved for the minority white population which enables even the notorious *Ian Smith* to continue as opposition leader. Not only in the Political sphere but even in the social arena, the common black people only recently desegregated seem to brook no ill-will or hatred towards the whites. I cannot but admire the valient black people in Zimbabwe which is a next door neighbour to South Africa.

While in Zimbabwe, I also spent 3 days in its second capital of Bulawayo and the surrounding areas visiting the United Congregational Church of Southern Africa (UCCSA) which is a partner Church with the CSI among the 28 member CWM family. The LMS Mission work started some 115 years ago by the Pioneers David Livingstone and Robert Moffat in different parts of Southern Africa has now spread into 5 different countries of South Africa, Namibia, Botswana, Zimbabwe and Mozambique. Rev. J. R. Danisa who heads up the 3000 strong UCCSA in Zimbabwe filled every minute of my visit with most exciting experiences of meeting with both Historical and dynamic congregations. It was a tremendously moving experience for me to visit the wellknown Inyati Mission station and the Hope Fountain Mission station where the first white child was born on African soil in the Missionary Home. Education for the African people came only through the LMS Missionaries as also health care programmes.

## Botswana

This role of the Christian Missionaries is openly acknowledged in the General Information Book about Botswana that is available in any hotel room along with the Gideons Bible in Gaborone the capital of Botswana. It was great that Dr. Sam Isaac also could join me during this visit in Botswana for some 4 days. Botswana is a land between Zimbabwe and South Africa, twice the size of Great Britain with just around a million population, some 80 per cent of them Christian. Though a great desert called Kalahari covers a major part of this land, it is blessed with significant deposits of diamonds, which, I was told, were discovered only after the British rulers had left in the early 60s. The UCCSA in Botswana with some 12000 members is the leading Ecumenically open Church associated with the 22 member National Council of Churches. When you learn that 13 of those members are African Independent Churches, the ongoing spiritual ferment among the people there is discernible.

The Archbishop Makulu of the Anglican Church in Southern Africa living in Gaborone is one of the 7 Presidents of the WCC. He made a most significant observation when he told us that Botswana and Africa longs for fraternal visits from the Indian Christian Brothers and sisters for they would substantially alter the image of the Indians in Africa. Apparently, the Archbishop had in his mind the tarnished image of Indians in Africa as, projected by the traders and business people of Gujarati, Marwari and Sindhi background who are found in most of the African countries living as 'exclusive' communities.

Thus emerges a new role and a rationale for Exchange of Visitors between our Churches in India and Africa. The UCCSA sponsored Botswana Theological Training Programme (BTTP) which is now shared by the Lutherans, Anglicans and also Independent Churches is a new and vital approach to Theological Education by extension in the region. It was a great joy for me to visit Moeding College some 40 miles outside Gaborone which is in fact a Secondary School headed by a white Missionary Rev. Smith whose parents were LMS Missionaries in Andhra Pradesh. But the present and the past Presidents of the Republic of Botswana were educated in this School. Four among some 30 staff present at this School are from Kerala. One of them was sent as a Missionary Teacher by our Church through the CWM. That the Church and its institutions still play a great role in leadership and training for the nation is a matter for praise to God. With a dynamic team of Secretaries, the NCC of Botswana is serving in a very difficult situation as a black Christian nation neighbouring Racist South Africa. The Church in this part of the world has clearly taken its stand on the side of the poor and the oppressed, namely the black people, whether in South Africa or in Namibia. Undoubtedly therefore, any Christian visitors in Africa is bound to return with joyous memories of encounter with a great people.

## Kenya

So with such feelings and gratitude to God I boarded the plane from the beautiful city of Harare to reach Nairobi in the North, some 3 hours away flying over the terrain of great scenic beauty including the towering snow capped mountain of Kilimanjaro as you enter Kenya which is exactly located at the Equator. Upon landing, the coolness of the air reminds one of the fact that most of Kenya is 5000 to 6000 feet above sea level which counters the influence of the Equator.

Though I had less than 3 days visit in Nairobi, it was a full and rich experience all the way. It was my joy meeting with Emil and Mano Chandran with their two daughters who are CSI Missionaries with the Anglican Diocese of Mount Kenya East. Chandran with his Ph.D from Belgium is a Research Statistician in the Diocese of Bishop Gitari, who is also the Chairman of the NCC of Kenya. Bishop Gitari had visited in the Diocese of Madras giving retreat talks to the clergy several years ago and through his friendship with Bishop Clarke and with the assistance of the CMS, Chandran is assigned to be a CSI Missionary there.

Meeting with Bishop Gitari, I found in him a dynamic leader whose deepest concern seems to be to make the Churches actively involved in nation building but also to

(Contd. on p. 13)

# 'OPEN LETTER ON THEOLOGICAL EDUCATION'

(This 'open letter to colleagues in theological education' was prepared by a consultation on 'theology by the people' (Mexico City, 14-18 April) sponsored by the theological education programme (PTE) of the Geneva-based World Council of Churches.)

... We have seen more sharply in recent years that God's good news is being proclaimed among the poor and by the poor—women and men and children and youth who are marginalised, oppressed, exploited, and dehumanized in many ways — as a message of liberation, justice, and fulness of life... This focus on the poor has cultural, economic, political, social and, spiritual dimensions, for it is a vision of abundant life, which God in Christ intends for us all. It opens to us an understanding of the evils of our times and provides access to the spiritual power that can transform lives, renew the life of the church, and form new social institutions. It offers hope for those who work for justice and peace in the midst of secularism and militarism under the shadow of nuclear holocaust.

Because our world is so filled with oppression, alienation, and impoverishment, we believe that all people, especially the oppressed poor, are called by God's Spirit to articulate their own theology as they discover that the God of the Bible is on their side and as we all resist the principalities and overcome the forces of death. Theology is the task of people who became critically conscious in communities of faith and action.

We have seen dynamic and diverse expressions of people's theology among base communities in Latin America and Europe, movements of women and minorities in North America and Australia-New Zealand, vital Christian communities in Africa, groups struggling for their rights and dignity in Asia and the Pacific, sisters and brothers with disabilities, and others who weep and celebrate through ancient and modern liturgies...

As we consider our task as theological educators, we are humbled before God and before God's people. We now see more clearly that we must learn to listen to the stories of suffering people as they tell of their hope and work for justice in the midst of oppression. We need to learn their languages, interpret their experiences and stories for ourselves and others in the light of the gospel, and make available to them the experience of the universal church, the wisdom of the Christian tradition, and appropriate critical tools.

We need to learn to read the Bible not only with the tools of scholarship but also through the eyes of the poor and the marginalised in order to understand God's message and make our response as disciples of Jesus Christ. We need to be changed in accordance with this understanding. We feel the need to shape our institutions and programmes of theological education in ways that will enable all who participate to become companions of the poor in their struggles and also enable our churches and societies to hear and respond to their cry.

We know that there will always be many different ways to undertake theological education, and we rejoice that many creative efforts have already been made to carry out our mandate closer to local congregations and communities. But we sense that God's compassion for the poor is a newly-urgent priority for theological education. We suggest that this will require new relationships between theological studies and social realities, church traditions and people's movements, spiritual discipline and cultural roots, learning and suffering, pastors and congregations within the body of Christ, which was broken that all might have life.—EPS.

## Gospel and Culture.... (Contd. from P. 5)

initiative is traditionally focused for us in the Word (both in its personal and literary form). ... The divine initiative is pure grace: we have not earned it in any way. But to be effective it must be phenomenalized—expressed in the plurality of the human situation. Only then can it be recognized and responded to; only then can God's outreach to us in the word be grasped. And so that this can happen we must be constantly alert to its... transcendent quality.

It is here that the dialectic theologians perform a service. They keep us in mind of the transcendent origin and nature of God's saving action in Jesus and the revealed word. By setting these apart from interaction with the cultural matrixes of the world, ... the dialectic approach yet reminds us potently of God's universal, unique and definitive action in Christ. For, whatever room we may and must leave for salvation outside the visible boundaries of the church, I submit that as Christians we cannot gainsay the truth that it is in the living Jesus rooted in the revealed word, in contrast to all the other salvific focuses of the world, that we must recognize God's saving action as the most simple, the most effective and the most exemplary. ... Certainly, then, there is a genuine and important place for mission in the church today; but we must work with a concept of mission now radically different in a number of ways from the old, traditional one.—EPS.

## Reflections on.... (Contd. from p. 8)

the most serious problems confronting the church today. The bridging of the gulf between the East and West, and the attainment of a greater unity and Common ground in Christ as the great Unifier of mankind, is one of the deepest needs of our time.' The Continuation Committee took up the challenge, as it did no such matters as labour relations in new industries in Asia and Africa.

Perhaps the most difficult issue on the agenda of the missionary movement has been the relations of missions and churches in the evangelistic task. There were two major tasks—to persuade the missionary agencies to work together and to develop relations of partnership with the indigenous churches. At Edinburgh, among the very small band of participants from Asia, two of them challenged the conference in ways that caused deep consternation. (Besides V. S. Azariah, there was) Chen Ching-Yi (who) said: 'Speaking plainly, we hope to see in the near future a united Christian church without any denominational distinctions... The future China will largely depend on what is done at the present time... The church of Christ is universal, not only irrespective of denominations, but also irrespective of nationalities.'

—EPS

Ms. E. KRUPA BAI\*

One of the appreciable aspects I found in the German Church is the preparation for the World Day of Prayer for Women. I often regretted and admitted our inability to take the Day so seriously as the German women do. Right from July onwards we had series of seminars and workshops in this connection at various levels in the Women's Work. What was more appreciable is that it was mostly ecumenical groups who organized the seminars. It is a pleasure to meet women from different denominations coming together, helping to promote Ecumenical relationships.

A few months ago, we had visitors from Ghana. The women gave a very interesting account of their activities. They celebrate the World Day of Prayer for a whole Week, it seems. Everyday the women gather in the church for worship and each day have a different activity like visiting the sick, cleaning the surroundings, Preaching in the villages, visiting the old people at their homes and so on. The Friday itself is celebrated with all seriousness.

After attending every workshop, I admire the enthusiasm the women have, to know and understand the people and their problems, in spite of the culture gap. It also strengthens the sense of belonging—that we are all children of One Father, forgetting difference of nationality, colour and culture. One should have time, energy and above all sympathetic understanding to go deep into the problems existing in a country like India, with its diverse cultures and religions. Many a time I questioned myself 'How often do I fail to understand my own people in India? How can I expect the westerners to understand a country's problems of totally different nature and in a totally different environment.' It is not always the monetary help that we expect from the West. It is person to person relationship that we need to establish, which in turn binds us all together as one body of Christ.

As we all understand it, World Day of Prayer Liturgy is a call for intercession for the suffering society, wherever on the globe it is. This year, our Indian women have selected the Theme: 'Peace through Prayer and Action'. The word 'Peace' is often misunderstood to be the opposite, of war. Literally it is quite correct. In Indian context it is the fight against poverty, against discrimination and exploitation of women, social evils and so on

and so forth. But not entirely to do with Atomic weapons, as some understand (or misunderstand) the word. Some groups were very critical about the word 'Peace' and some even made an attempt to formulate alternate dialogues in the liturgy. But it is only a couple of exceptional cases. Many people often tried to find the similarities and differences in the nature of our problems, thereby making a critical analysis of the situation. That provides a way to bring us to a 'common Platform'. Often I was interrupted during my lecture by exclamations like 'Oh! Some years ago it was the same here also.' or

'The same here with us today.' So what can I derive out of this experience? 'The cry of women is the same all over, but in a different Tone and Tenor.' If only we could synchronise all the voices into a harmonious blend, we could achieve fruitful, positive results. Some of our women, both in the East and the West, take to a radical approach to bring about dramatic changes overnight in the society. But Peace through Prayer and Action would mean Patience and Endurance which only yield the desired fruit—one of the fruits of the spirit—Peace that passeth all understanding!

After the World Day of Prayer, a Hindu friend of mine who lives near Stuttgart, phoned me up to share her excitement. She was asked to speak in a church about the struggle of women for Peace in India. I, too, had exciting news to share, after participating in an Ecumenical Service on Friday. For me, as a matter of fact, it is part of my work. But for this Hindu lady, it was a rare privilege to speak to a congregation, to share her ideas with the women who were eager to intercede for our problems. Isn't it a proof that the Holy Spirit does work within the hearts to destroy barriers of differences among individuals. One cannot but acknowledge the commendable efforts of the women to promote Ecumenism within the church. It is no exaggeration to say that it brings considerable amounts of Praise and Pride to the women—'The often neglected half' of the church.

All the women's groups I worked with, join with me to convey their grateful thanks and appreciation to the women in India responsible for selecting the Theme and formulating the liturgy of the World Day of Prayer for 1985.

\*Mrs. Krupa Bai is the Ecumenical Co-Worker of the EMS stuttgart, West Germany.

## WANTED

### ST. PAUL'S SCHOOL, DARJEELING

Applications are invited for the post of a resident Chaplain. Candidates must be properly theologically trained and have had sufficient pastoral experience as ordained Presbyter.

Salary Scale: Rs. 720-40-1000-60-80-2000. plus D.A. etc., (Gross salary at the minimum basic is approximately Rs. 1450/-) other benefits include rent-free quarters, education for children etc.

Applications must reach the Rector, St. Paul's School, Jalapahar, Darjeeling-734103 by 15th August 1985.

## Prof. D. SWAMIRAJ\*



PROF. D. SWAMIRAJ

We are glad to note that Prof. D. Swamiraj, Principal, Bishop Heber College, Tiruchirapalli, Tamil Nadu, was given a Fulbright grant to visit Universities and Colleges in the United States under the Indian Administrators Programme, 1985, of the United States Educational Foundation in India, New Delhi. The U.S. Information Agency, Foreign Scholarships Board and the Council for International Exchange of Scholars, Washington D.C., selected him as one of the nine Principals of Colleges from all over India to observe trends and developments in American higher education. This project grows out of the current interest in India in restructuring its College education. The participants in the project are selected for their interest in educational change, their ability to translate innovative ideas into action, and their commitment to and skill in community relations. The programme lasted for six weeks, from March 22 till May 2, 1985.

We are happy and proud that the Principal of one of the reputed Christian Colleges of our Church of South India had this unique and rare opportunity to visit U.S. institutions of higher education and observe at close quarters their structure and functioning. He visited seven of the U.S. Universities, a number of Community Colleges, a high school and an elementary school and met with Presidents and other administrators of these institutions, the faculty and students, and had very fruitful discussions and seminars with them. He also had the opportunity of discussing Indo-U.S. higher education systems with U.S. Education Department's Officials, the Officials of the

Council for International Exchange of Scholars, the Association of Graduate Schools of America, the Association of Junior and Community Colleges of America as well as the Indian Ambassador to U.S. in Washington D.C.

His special interests of study during the tour were in the areas of innovative, Job and Community-oriented course offerings, Library Management, Student Services, administrative structures in U.S. Higher Education, Programmes of Continuing Education, Faculty Development and the Co-operative Education Programme. He was provided ample opportunities during the six weeks to observe and study these areas of his interest.

We are sure that his recent visit to and study of U.S. Universities and Colleges will bring about refreshing changes in the educational programmes of his own College as well as in the other institutions of his Diocese and the University. He is also making a specific recommendation and report to the Tamilnadu Education Ministry on the system of Community Colleges and Vocational education in the U.S. which could be suitably adopted in the State's massive programme of life-oriented education launched recently.

We congratulate Prof. Swamiraj and wish him every success and God's richest blessings in his spirited endeavours in the field of Christian higher education.

—The Editor

\* Prof. D. Swamiraj is the Principal of the Bishop Heber College, Tiruchirapalli.

### A Report on the Visit. . . —(Contd. from p. 10)

be 'the conscience of the State'. Among a total population of some 18 millions, Christians form about 70 per cent, the rest being Muslims or traditional religionists. The Bishop is also keen about the Church making appropriate approaches for Witnessing among the non-Christians in his country.

When I discovered that during July 85 the Anglican Church in Kenya was organising Ecumenical Programmes in the areas of Communication and Theological Consultation, inviting participants from other countries in Africa I could not resist the temptation of requesting at least one of our Church members be invited to share in them. Thus it had become possible to send the Director of Communications Department of the Diocese of Madras to visit

with Churches in Kenya for some 3 months beginning from July 85. Nairobi the Capital is undoubtedly the Gateway of Africa with its internationally well known Conference centres that hosted also the 5th Assembly of the World Council of Churches. Walking through the streets so clean and beautifully laid out, I found this city and its people buoyant and purposeful. I found the people well dressed and well fed. The few persons I saw begging on the streets were only those physically handicapped like the blind and the lame. Surely contact with such a Church and such a people needs to be encouraged and increased towards any true Ecumenical concern for Christian Fellowship and unity of all human family.

I cannot but conclude with joy and gratitude to God for my visits in Africa.

# NEWS from the DIOCESES

## KARNATAKA NORTHERN DIOCESE

### SUNDAY SCHOOL TEACHERS TRAINING COURSE

2nd-6th May, 1985

The Sunday School Teachers' Training Course was organised by the Karnataka Northern Diocese under lay training ministries. Forty participants from all over the Diocese participated in the training programme. Since the number was restricted the representatives of the Sunday Schools were asked to be deputed. The Rt. Rev. V. P. Dandin, Bishop of the Diocese inaugurated the training programme on 3rd May 1985 with his blessings. The Rev. N. Daniel, General Secretary, All India Sunday School Union (Association) was the main speaker for the training course. The Revds. Paul J. Kattebennur, P. C. Tatpati, David Sontakke and Ravikumar Niranjana have led the Bible Study and morning devotions. The training course was conducted in the Retreat-cum-Lay Training Centre at Dharwad. The Training programme comprises with teachings, lectures, story telling, use of the usual aids and use of the scriptures in the Sunday School. Many small songs and action songs were taught by Rev. Paul J. Kattebennur which were relevant for children. The participants expressed that they were richly benefited by the course.

REV. PAUL J. KATTEBENNUR,  
*Director, RLTC.*

## TIRUNELVELI DIOCESE

### EVANGELISTIC OUTREACH

*(Summer Outreach Programme)*

This year (3-10, May, 1985), Dharmapuri district was the venue of our annual Outreach Programme. This was the Ninth Programme carried out by our Voluntary Gospel Workers of the Diocese.

Under the able leadership of our Bishop in Tirunelveli Rt. Rev. Jason, S. Dharmaraj, the team of Voluntary Gospel Workers—mainly of the laity and some clergymen, reached Dharmapuri by two buses. Dharmapuri is a backward area. The people have heard very little of Christ. So our Gospel message came unto them 'a thirst-quenching drink to their parched souls'. They received us warmly and heard the message eagerly. Many showed great enthusiasm in getting baptized. It looked as if God had prepared their hearts beforehand and the way had been already paved for the reception of His message. The people accorded us a warm welcome and great hospitality.

Our team divided itself into various groups and was engaged in taking the Gospel to the poor in various forms—Individual Evangelism, Morning and Evening Preachings—Night devotion—Evening Preaching—Music and Singing, Witnessing, One-act-plays and film strips, etc.,

Even staunch and well-to-do caste Hindus were attracted by the Gospel of Christ and expressed willingness to come unto the fold of Christ. (Notable among the people was an educated Hindu lawyer who showed no small kindness

and enthusiasm). Indeed, God gave us the people of Pennagaram as a booty.

During these days we had the privilege to be involved in the Mission of the South Church Council areas of the Diocese of Tirunelveli in Pennagaram their missionary centre. Thanks to the work already done by missionaries of Pennagaram, forty-two people were baptized in Hognakal, a holiday resort in Tamilnadu by the Bishops of Tirunelveli and Coimbatore.

A colourful gospel procession followed by a revival meeting marked the end of our programme. We all thanked God of what He had done and returned home with a sense of joy and triumph. We intend appointing full time workers in Dharmapuri for the follow up work.

G. STEPHEN LIONEL,  
*Director, Mission & Evangelism  
Diocese of Tirunelveli.*

## ANNOUNCEMENT

### "CHRISTIAN PERIODICALS IN THE MISSION OF THE CHURCH IN INDIA"

An important All-India Theological Workshop for editors of Christian periodicals and diocesan magazines is being planned to be held on 19-23 September 1985 at Dhyana Ashram, Madras. The theme will be 'Christian Periodicals in the Mission of the Church in India'. The objective of this major workshop would be to critically examine the present situation of Christian journalism in relation to the ecumenical commitment of Christian communication within the mission and evangelistic task of the Church in India. It will endeavour to sensitise the editors to this challenge and enable them to initiate search for new awareness, insights and guidelines for Christian journalism. The workshop will also aim towards forming an association of editors of Christian periodicals in India. It is being organised under the auspices of the Programme Unit I of the National Council of Churches in India, National Association for Christian Communication and the Board of Theological Education, Senate of Serampore College with assistance from World Association for Christian Communication and Programme on Theological Education, World Council of Churches.

The editors of Christian periodicals, diocesan and Church magazines in various regional languages in India are invited to attend this workshop. For further information and blank application forms, please write to:

THE REV. DASS BABU  
*Director,*  
Communication Department  
Church of South India,  
1-2-288/31, Domalguda,  
HYDERABAD-500 029 (A.P.)

## CHRISTIANS IN CHINA ESTABLISH FOUNDATION

**HONG KONG**—Two Chinese Christian leaders have announced formation of foundation to promote health, education, and social service projects in China.

Known as the Amity Foundation, its president is to be Bishop K. H. Ting, president of the China Christian Council and of the Chinese Christian Three-Self Patriotic Movement. Han Wenzao, the council's associate general secretary, is director of the foundation's preparatory staff, at its temporary headquarters in Nanjing. (Ting is president of the seminary there.)

Four days later the United Bible Societies announced it and the foundation expected to establish a modern printing facility in China under foundation direction and ownership or control. The plant would give priority to production of Bibles, Bible portions, and other Christian publications in China. It would also print other materials as determined by the foundation.

With Ting and Han for the news conference here was Philip Wickeri. Paid by the Presbyterian Church (USA), he is the foundation's overseas coordinator, temporarily based here.

The Chinese said the foundation 'represents no departure from the Three-Self principle of the Chinese church as we have understood it over the last three decades. We do not seek help from overseas in matters of church finance', they noted, describing the foundation as an 'independent organization'.

Late last year, Han and Ting issued a statement endorsing overseas church aid to 'strengthen our people's efforts at the modernization of the country. Formal constitution of the foundation is to take place in late April, with the first meeting of its directors.

The announcement here said the majority of the directors would be Chinese Christians, but 'we also want to welcome and encourage the participation of people outside the church.' One board member is to be Kuang Yaming, former president of Nanjing University. Also reportedly under consideration is an international board of advisers, 'drawn from church leaders and others... active in health, education, and welfare work in different parts of the world.'

Foundation proposals include recruitment of teaching from overseas churches to work in institutions of higher learning which do not normally have foreign teachers, with teachers of English, German, and Japanese expected to begin work later this year. It is also to support the Nanjing Children's Mental Health Research Centre, said to be the only institution of its kind in China.

He said the foundation's work would 'focus on the support of existing institutions, and not on institution-building. Although Chinese Christians are identifying the priorities which they deem important for their society, they also are willing to respond to well-intentioned initiatives from churches overseas. As such, the foundation will be able to serve as a validating agency for social service ministries in China,' he noted.

JULY 1985]

## FIRST INDIAN MISSIONARY TO THE DIOCESE OF MT. KENYA EAST—DR. EMIL CHADRAN

We have not only become a sending church, we also continue to be a receiving church. For the first time in the life of the Diocese, we have received a missionary couple from India. Dr. Emil and Mano Chadran and their two young daughters arrived in Kenya on Tuesday 26th February 1985. Dr. Emil Chadran has been appointed as the Diocesan Researcher and Statistician. He comes from Madras and is a member of the Church of South India. He holds a Doctor of Philosophy degree in population demography from the University of Belgium. He joined the British Church Missionary Society last year and took a Missionary course at Selly Oak, Birmingham and CMS has sent him to serve in the Diocese of Mt. Kenya East. Dr. David Barret has described Dr. Chadran as one of the very few most qualified Christian population demographers in the World. The Diocese of Mt. Kenya East counts it a great privilege to have such a highly qualified person in the service of the Diocese.

Dr. Chadran's major responsibility will be to gather, compute and evaluate statistical data on all aspects of the life of the Diocese. He will also have the responsibility of computerizing the Diocesan system. The result of his research and statistics will enable the Diocese to critically review various aspects of our Mission and determine future priorities. Mrs. Mano Chadran is an economist by profession. We are grateful to CMS for making it possible for the Chadrans to come to serve the Diocese. We are also grateful to Bishop Sundar Clarke of Madras for supporting Chadrans' secondment to the Diocese of Mt. Kenya East.

*from Kenya*

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## Notice

### BIBLE SOCIETY OF INDIA

We need persons deeply committed to Bible Cause for the Post of Distribution Officer in Auxiliaries at Bombay, Bangalore, Allahabad and Shillong.

The Applicant should be a graduate with 5 years experience involving Marketing/Sales/Public Relations/Distribution of Scriptures between 30 and 40 years of age, fluent in the regional language and in English. Those with Theological education and experience in publishing/distributing Christian literature and Post-graduates will be given preference. Pay scale Rs. 750-20-950-25-1200-30-1320 plus other allowances. Eligible for return first class train fare by the shortest route plus 10% for attending interview.

For application form and other details apply to the General Secretary, Bible Society of India, 20, M. G. Road, Bangalore-560 001 with a self-addressed stamped (70 paise) long envelope before 15-7-1985. The last date for receipt of application is 31-7-'85.

## ST. STEPHEN'S HOSPITAL, DELHI-110 054

### APPLICATIONS ARE INVITED FOR

#### 1. DIRECTOR

##### Essential Qualifications and Experience :

- M.D./M.S. or equivalent postgraduation from abroad recognised by Indian Medical Council.
- Minimum 15 years experience after postgraduation in a large reputed hospital.
- Excellent professional and career record, exceptional leadership qualities, commitment, dedication and proven administrative competence either as Head of the Department for a period of 10 years or Head of the large hospital for 5 years.

Age : Below 50 years.

Salary at a suitable stage in the scale of Rs. 2500-100-3,000-125-4,000. Total emoluments in the range of Rs. 5,500 to 7,000/- per month.

#### 2. HEAD OF THE DEPARTMENT :

- (i) Medicine : M.D./M.R.C.P.
- (ii) Obstetrics & Gynaecology : M.D./M.S./M.R.C.O.G.

Experience : 15 years after postgraduation in a large reputed hospital including 5 years as Head of the Department with teaching, research and administrative experience and leadership qualities with commitment and dedication.

Age : Below 50 years.

Salary : At the appropriate stage in the scale of Rs. 2,000-100-3,000-100-3,500 with allowances (Total emoluments in the range of Rs. 5,000/- to Rs. 6,400/- per month)

#### OTHER BENEFITS :

Provident Fund, Medical Assistance, Leave Travel Concession and family accommodation in the campus. Applications should include detailed bio-data, recent photograph, note on major professional and administrative achievements with testimonials, present salary, salary expected, names of two referees, and should reach the Director, St. Stephen's Hospital, Tis Hazari. Delhi-110 054 within 30 days.

#### 3. SENIOR SPECIALISTS (Head of Department)

- (i) Pathology : M.D. with experience in Histopathology
- (ii) Ophthalmology : M.S. Proficient in eye surgery.

Experience : Minimum 10 years experience after postgraduation with above qualities, at least 2 years as head of the department or No. 2 in the Unit, administrative experience, leadership qualities with dedication and commitment.

Salary in the grade of Rs. 1,500-60-1,800 EB-100-2,000 EB-100 - 2,500 plus allowances (total emoluments in the range of Rs. 4,000/- to Rs. 5,500/- per month).

#### All the above posts carry allowances as under :

- (i) N.P.A. — 50% subject to a maximum of Rs. 1,000
- (ii) D.A. — 70% subject to a maximum of Rs. 1,850
- (iii) C.C.A. — 8% subject to a maximum of Rs. 75

#### 4. NURSING SUPERINTENDENT :

M.Sc or B.Sc, in Nursing. Preferably post basic. Minimum 5 years experience in Nursing Administration, of which 2 years in the senior cadre of a fairly large general hospital (300-500 beds)

Salary : at the appropriate stage in the scale of Rs. 650-30-740 EB-35-880 EB-40-1,000 EB-50-1,300 plus allowances. (Total emoluments in the range of Rs. 1,650/- to Rs. 2,750/- per month).

## Wanted

### REFRESHER COURSE FOR PASTORS

Theme	— Mission and Church
Venue	— Serampore College
Date	— September 12—16, 1985.

Hospitality will be provided and one way Second Class Railway fare for deserving participants. Apply before July 31st 1985 with Registration Fee of Rs. 25.00.

THE CO-ORDINATOR,  
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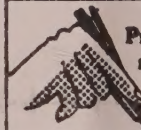
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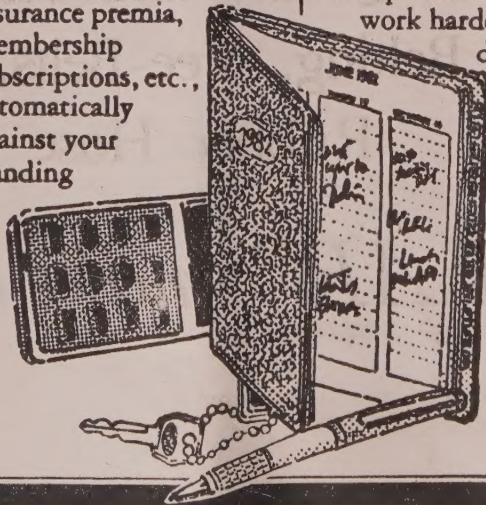
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